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tridacna shells, somewhat concentrically arranged, "was the house of the *zogo*," this *zogo* being a small somewhat cross-shaped stone; this was placed between the two valves of a small tridacna which were placed between two larger valves, these in turn between larger ones, and so on. About seven feet from the main shrine, to the northwest, was a small stone, *si*, with a fusus shell on it. Divination was by means of the voices, and movements of birds, movements of bats, lizards, and insects, and the appearance of natural objects. Anything happening to any one stone and shell affected those represented by it; what happened to the *si* affected all.

Dr. Haddon and his collaborators are to be congratulated upon this new volume. It contains much of value. At the same time, we regret the slowness in publication of the reports of the expedition—nearly ten years have passed since the return—and the irregularity in order of their appearance. Vols. I and IV are yet unprinted. It is quite likely that Vol. I may well be read last as it will present a summary of results, but the reading of Vol. IV, which will deal with the material and aesthetic life of the natives, is a prerequisite for the proper appreciation of Vols. V and VI.

FREDERICK STARR

Socialism in Theory and Practice. By MORRIS HILLQUIT. New York: Macmillan, 1909. Pp. ix+361. \$1.50 net.

The first half of this book deals with the socialistic philosophy and movement, with chapters on individualism, ethics, law, politics, and the state from the socialistic standpoint. Part II treats of social reform. There is an appendix giving a historical sketch of the socialist movement. One naturally looks to Part II for a clue as to what socialists mean by the phrase "socialism in practice." The answer seems to be that wherever a "good" reform has been advocated or put into operation, that is socialism in practice. Even where socialists have not directly accomplished reforms their mere presence has been an occasion for progress; and it must be so in the future: "Social insurance can be achieved, directly or indirectly, only through the presence of a well-defined and aggressive socialist movement." So too is all true insight into society socialistic. "There is a vital distinction between the reforms advocated by socialists and those urged by reformers of all other shades." The non-socialists see only separate, specific evils, each

one curable by itself. "The socialists, on the other hand, see a clear connection and necessary interdependence between these evils," and "regard them as mere symptoms of one deep-rooted disease"—the unhealthy organization of industry under private ownership. This is Hegelian dialectic with a vengeance! If you believe that all social problems are connected, especially if you think they have an economic basis, you are a socialist; if you do not you are—the implication is plain. It must be admitted however that Mr. Hillquit puts his finger anew on one of the weak points in middle class philanthropy and "social science." But others besides socialists have done that.

An estimate of the socialist position with regard to nearly a score of reform movements, industrial, political, and administrative, is given. Always the author insists that lasting, thorough reform can be had only by changing the industrial system. Were it not for this the reader would feel no particular interest in being informed anew that socialists oppose child-labor, government ownership (in the narrow sense), standing armies, and the single tax, that the relations of socialism with trade unionism must be the closest possible because the socialists "translate the economic struggle of the working classes into political action;" that socialism does not attach great importance to co-operative societies; that the slum evil can be relieved only by better wages and shorter hours. The discussion of social reform covers over one hundred pages; it might, so far as socialism is concerned, have been condensed into ten. It will however serve the general reader as a compact, rapid, but not over-accurate outline of reform movements.

For the student of socialistic literature, the two most interesting chapters are those in Part I dealing with socialism in its relation to the state and to politics. Mr. Hillquit, impressed as he is with signs of change, is convinced that the present state is the "transitional state" which with the aid of a lengthy list of "immediate" socialist demands is to lead to the socialist state *par excellence*. These signs of transition please the author, for they give him opportunity adroitly to sidestep the idea of a violent revolution. He does not seem to consider the possibility that the present reaction against *laissez faire* may not be leading the socialism after all.

What the socialistic state will be like, he refuses to say, holding that "all such descriptions are mere guesses." If we can demand no definite outline of the main features of such a state, if, as he

says, "the forces of industrial development have by no means reached their zenith," it may be well still to give competition a little further trial, and to temper a little our enthusiasm for a state we cannot picture. Mr. Hillquit, is indeed naïvely conscious that the socialist state must not be introduced too suddenly: there are certain industries, such as small farming, that will, "at least for many years to come," not be proper objects for socialization.

The book would have been of more homogeneous value had the author omitted much elementary and fragmentary treatment of the history of ethics and law, had he bravely eliminated the numerous rhetorical passages into which his sympathies lead him, and had he been more liberal in stating the sources of his statistics. On the whole however he has contributed worthily to the literature of socialism.

A. B. WOLFE

Orthodox Socialism: A Criticism. By JAMES EDWARD LE ROSIGNOL. New York: T. Y. Crowell & Co., 1907. Pp. vii+147.

This meaty little book will no doubt fill a need both for the layman and the college teacher. It gives a compact exposition and searching criticism of the various essential doctrines of what the author calls the "creed of socialism." Socialism, he acutely observes, is a religion, not a science. The articles of its creed relate to the labor-value theory, the theory of surplus value, the iron law of wages, crises, machinery, the economic interpretation of history, the class struggle, and the social revolution, and these he proceeds to examine in as many chapters.

As a criticism of socialistic doctrines, the book is mostly destructive, often with a savage, raking crossfire of cold logic, sometimes, however, with unconscious misinterpretation and forensic overemphasis, the latter being due to the author's inability to warm himself to an adequate appreciation of such truth as socialistic theory may contain and such services as it may have rendered. To quote but an instance or two: "If, then, the taking of interest is robbery the whole institution of private property is robbery, and that is exactly what the socialists say. 'Property is theft,' says Proudhon. . . ." It seems hardly intelligent to quote Proudhon as an authority on modern socialism. Moreover the implication that socialists condemn all private property is simply untrue. Again, "the countries